

TAREKAT QADIRIYAH IN INDONESIA: Da'wa, Education and Business

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Abstract: Since its birth until today tasawuf or sufism institution has been difficultly separated from Islam, even the tarekat has been made means and media spreading Islamic values with any problems it faced. Tarekat, as da'wa (missionary endeavor) in Indonesian history, has a separated record obviously. Referring to Martin van Bruisnessen's opinion in his book Yellow Book, it has been stated that a tarekat leader's charismatic, generally coming from Gujarat, is a most amaze demonstration as self strength emerging an amazement of others such that they are interested in following the the tarekat leader's doctrines. The social stratum who has highly amazed to the tarekat leader's demonstration, among of them were Indonesian local kings until they made cooperation and followed the tarekat doctrines. This article would prove that the tarekat institution is really a da'wa (missionary endeavor) institution using an Islamic esoteric approach as performed by Tarekat Qadiriyyah in Indonesia such as Banten, Sumatera, Java, Kalimantan to Sulawesi. This Tarekat-version Islamic spreading develops becoming Islamic study centers, developing Islamic and "secular" educations and makes business network and development such as minimarket and services. Although tarekat develops its wing of activities in the areas of education, missionary endeavor and business, its main role as spiritual training center (*riyadhah*) is constantly strong as its main mission in keeping Islamic spirituality in human self.

Keywords: *tasawuf, tarekat, da'wa, education and business*

A. Introduction

Development of tarekat¹ in Indonesia has been established long ago accompanying an Islamizing process in Indonesian Archipelago. Referring to Martin van Bruinessen, that 13-th century has been an initial to found Islamic tracks in Indonesia, so since that it was that the Islamizing root has been studied and proved.

The Islamizing process, according to Bruinessen along with the spread tasawuf concept of Abu Hamid Al-Ghazali, at later known becoming one of tasawuf concept having an effect on muslim majority in Southeast Asia, including Indonesia. The Sufism come actively to do Islamizing together with foreign merchants and mixed with local trade unions.² The combination of three dimensions, economic, tasawuf and Islamic forces, in the view of Australian Islamizes Anthony H. Johns, has succeed in encouraging the Islamic spread in Indonesian Archipelago.³

¹The word *tarekat* (Arabic: *Thariqat*) literally means "way" referring to both meditation exercise system and *amalan* (*muraqabah*, *zikir*, *wirid* and the like). Team, *Ensiklopedi Islam Indonesia*, Jakarta, van Hove, 1984.

²Martin van Bruinessen, *Yellow Book, Pesantren and Tarekat of Islamic Traditions in Indonesia*, Bandung, Mizan, 1995, 188.

³Anthony H. Johns, *Islam in The Southeast Asia Reflection and New*

The influence of tasawuf in the form of Islamic face in Indonesia, its remainders and influence, is still seemly perceived until today. The tasawuf having the form of tarekat institutional organization not increasingly lessened and decreased, but conversely increasingly developed and spilled. In the case of certain tarekat institutions, especially "small" tarekats frequently classified as "less mu'tabarah" tarekat, such as Tijaniyah⁴ and Idrisiyah⁵, day to day welcome to be accepted and developed in the society following the development of other large tarekats, such as Qadiriyyah, Naqsa-bandiyah, Syadziliyyah, Kubrawiyah, Mawlawiyah, Chistiyah and Khalidiyyah. The institution of tarekats in its development has multi-dimensional functions, such as union or association functions, functions of brotherhood and solidarity of religious communities, spiritual

Directions, Indonesia 19, 1975, 33.

⁴Established by Syaikh Muhammad al-Tijaani in Africa (w. 1230 H/1815M). This tarekat is still founded in Indonesia, such as in Sumatera, Abdurrahman Ibrahim Doi, *Tarekat in Africa*, in S.H. Nasr (Ed), *Islamic Spirituality Thematic Encyclopedia Manifestation*, translation of Mizan Team, Bandung, 2003, 385.

⁵It is "small" tarekat emerging at later but popular in several regions in Indonesia, such as Cidahu Tasikmalaya.

educational central and the function as da'wa's movement institution.

Since the establishment of tarekat institution, and still taking place until now, is a tarekat institution orienting in the fulfillment of spiritual desire. However, in the certain cases the tarekat also functions as supporter of ruler's political power.⁶ Its capacity makes the relatively small tarekat institution undergoes a resistance when facing with society tradition bring the tarekat becomes an institution as a place for many groups and the problems of religious members. The function of tarekat is originally an institution of spiritual development for achieving extase and meet (*liga'*) with God taking root in religious traditions, including Islam, personally and exclusively developing into open institution and can afford to adapt in any period (*salih li kulli zaman wa makan*).

Many tarekat institutions develop their influences by opening sub-development of formal educational institutions, pesantren (school of Koranic studies for children and young people, most of whom are boarders),

⁶Tarekat Naqshabandiyah, such as India, is so strong spread after its leader Ubaidallah Ahrar has cooperated with ruler of Babur, even Emperor of Babur itself as a follower of Naqshabandi. Martin van Bruinessen, *Tarekat Naqshabandiyah in Indonesia*, Bandung, Mizan, 1992, 52.

business, hospital and psychological therapist counseling is an evidence for opening the tarekat institution for epoch development.⁷ The tarekat development in the form of attempts of building the religious members in religious language is called *da'wah*, that is an attempt of spreading and developing religious members in order that achieving material and spiritual welfare for attaining world-beyond happiness,⁸ and to study the role and function of tarekat institution as an institution leading human spirituality at a time his life course disposition built-in since long into tasawuf study. However, studying from da'wa perspective is a study that is not yet many conducted.

Such condition is fairly understood, considering that the tarekat has been not originally known as a separated institution carrying the da'wa concept, but introducing Islam generally, specially in the development of Islamic spiritual exercise. The tarekat

⁷The Development of Tarekat Qadiriyyah and Naqshabandiyah in Suryalaya Tasikmalaya for example, is so powerful in developing the educational institution beginning from kindergarten to universities, business of minimarket and extension of pesantren's development reinforcement.

⁸This definition is definition proposed by the author, A. Aripudin, *Contemporary Dakwah*, Republika, October 22, 2010.

has been formed naturally, but in fact many accommodating local community's original traditions. The tasawuf character is relatively more friendly for local cultures becoming a separated force and facilitating the process of Islamic spreading. Therefore, the tarekat spirit developing into tarekat institution is more tasawuf institutionalization pointing to its steadiness. The developing Tasawuf practice becomes an evidence of tarekat institution's autonomy as presented by Tarekat Qadiriyyah.

The tasawuf institution spreading and or Islamic spreading in the context of Indonesian society flows without gaining significant obstacles. Such process has been occurred not without fundamental reason, because the traditions being similar with tasawuf model has had root in Indonesian society in the form of mystical or belief in each tribal ethnic. The spirit in the maintenance of similar belief elements between tasawuf and mystical facilitates both psychological and cultural adaptations between the two. Even, in the certain forms the two mutually reinforce as realized in Javanese mystical (*kejawen*)⁹ and

⁹Clifford Geertz, *The religion of Java*, Chicago, The University of Chicago Press, 1976, primarily the chapter concerning the variant of *abangan*

Sunda Wiwitan,¹⁰ although by partly intellectuals called *deviation*.¹¹ It is this impression of syncretism character has led to the presence of partly Islamic members in Indonesia being allergic to the tarekat, even supposed *bid'ah*. Such supposing is not without reason, because the tarekat institution still difficultly escape from exclusive impression and the effect of local community's original culture.¹² It is this also become a problem and challenge when viewed from the side of da'wa.

B. Tarekat Qadiriyyah in Indonesia

The tarekat entering into Indonesian Archipelago has been not many known certainly, but several experts has tried to explore it. Initial process of Islamizing in Indonesian

¹⁰It is Sunda society's existing/original belief religion. The influence of Sunda Wiwitan until now is still appear in Sunda life generally. But the practice of Sunda Wiwitan that is still relatively strong is maintained by Baduy community in Lebak Banten. A. Aripudinn & A. Bachrun Rifai, *Baduy yang Kusinggahi, Secuil tentang Orang Sunda Asli*, Short Survey, Mill Press, 2008.

¹¹Osman Bakar, *Tasawuf in Malay-Indonesian World*, in S.H. Nasr (ed), *Ensiklopedi Tematis Spiritualitas Islam Manifestasi*, translated by Mizan Team, Bandung, Mizan, 2003, 349.

¹²Rachmat Subagja, *Agama Asli Indonesia*, Jakarta, Sinar Harapan, 1981.

Archipelago region is frequently made a pedal and determines when beginning the development of tarekat institution. The historian Ira M. Lapidus revealed that Islam has been spread in Southeast Asia, including Indonesia through the activities of merchants and Sufism.¹³ The culture of society civilization before coming Islam becomes a basis of Islamic civilization at later, so that unsurprisingly when the form of Islam appears to be more syncretism and many absorb a reception of local community culture.

Islamizing with tasawuf spirit carried by the merchants and Sufism is interestingly to discuss relating to Islamic color known in Indonesia. Said Pijnapel, as quoted by A. Azra, that Islam entered into Indonesia through Gujarat and Malabar, but there are some people who said through Bengal.¹⁴ It has been understood that the areas are society regions that are strong in the maintenance for local culture (Hindu). The Islamizing via the areas enforces the thesis by A.H. Johns that Sufism tourists can afford to present Islam in an attractive package to Indonesian society emphasizing on

¹³Ira M. Lapidus, *History of Islamic Societies*, translated by Gufron Mas'adi, Jakarta, Rajawali Press, 1999, 717.

¹⁴Azyumardi Azra, *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII dan XVIII*, Bandung, Mizan, 1994, 35-36.

civilization continuity than a change to the local religiousness practice. Borrowing speech of A. Azra that owing to charismatic authority and magic power of Sufism, they could easily wed local noble daughters, so that they can be accepted by noble-class society.¹⁵ Symbiosis relationship between Sufism community and noble-class society increasingly strengthen Islamic spreading with Sufism motif in Indonesian Archipelago region.

Sufism spreading in Indonesia as discussed above is a moderate Sufism based on Al-Ghazali, Sufism Ibnu 'Arabi and Suhrawardi despite there are several undeveloped, but Sufism Abdul Qadir Al-Jilani despite coming latter getting a point in the hearts of Indonesian Muslim society. The Sufism and also those who have emerged latter developed to be more steady become a tasawuf institution that is more popular called tarekat institution. Tarekat institution in addition to deepen spiritual educational exercises being a core of tasawuf, also becomes medium in Islamic spreading. Even, latter Islamic spreading or da'wa through the tarekat is increasingly widened by working on other areas relating to the education, business and spiritual guidance of religious members. As

¹⁵Azyumardi Azra, *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara...36*

a result, the tarekat increasingly shows its existence as moral castle in the building the religious members primarily in modern era currently.

Tarekat Qadiriyyah (TQ) may be not first Sufism institution entering into Indonesia. Famous Sufism such as Hamzah Fanzuri, Syamsuddin Sumatrani, Nuruddin Al-Raniri and Abdurrauf Asingkili were never unobvious in themselves associated with certain tarekat, including TQ. The clergies are more many called as pure Sufism that are highly affected by the concept of Ibnu 'Arabi.¹⁶ Nevertheless, in the observation of Bruinessen, it has been founded some evidences that the Sufism, such as Hamzah Fansuri seemly entering into TQ.

Tarekat Qadiriyyah is the name of Sufism institution coupled with the name of main teacher Syaikh Abdul Qadir Al-Jilani (w. 116/561 H) in Bagdad. In the circle of Sufism world he has been recognized as *ghauts* or *quth al-wliya* (axis of religious leaders) occupying highest leadership level. Many famous clergies have taken tarekat from him, such as Syarif Al-Kurani, Al-Barjinji and Ahmad Al-

¹⁶Martin van Bruinessen, *Yellow Book, Pesantren and Tarekat of Islamic Traditions in Indonesia*, Bandung, Mizan, 1995, 191.

Qusyasyi.¹⁷ The influence of Syaikh Abdul Qadir is extraordinary in the circle of lay people, primarily pertaining to his grandeur, piety and miracle. The extraordinary miraculous stories (*managib*) have spread in Indonesia through a book in the version of *Khulashah Al-Mafakhir fi Ikhtisar Manajib Al-Syaikh Abdul Qadir* written by Afifuddin Al-Yafi'i (w. 1367) and then enforced by fortress *Lujjain*¹⁸ written by native Indonesian person Ja'far Hasan Al-Barjinji.¹⁹

TQ has developed in the world, including Indonesia, it is not separated from the role of the offspring of Syaikh Abdul Qadir he inherited. However, then it must be also recorded that TQ was not whole, because the offspring of Syaikh Abdul Qadir also associated even moving to other tarekat as conducted by family Sadate Nehri in Kurdistan, North Iraq. Nehri moved to Tarekat Naqsabandiyah. In Indonesia, Abdurrauf Singkel

¹⁷Azyumardi Azra, *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad VII dan XVIII*, Bandung, Mizan, 1994, p. 91, 101, 128.

¹⁸The text of this book has been translated into various local languages. Sunda translation, for example, has been carried out by Ajengan Ahmad Sanusi, a founder of Pesantren Gunung Puyuh Sukabumi.

¹⁹Martin van Bruinessen, *Yellow Book, Pesantren and Tarekat of Islamic Traditions in Indonesia*, Bandung, Mizan, 1995, 211.

developed Sattariyah, even a clergy of Kalimantan Ahmad Khatib Sambas combined Tarekat Qadiriyyah to Naqshabandiyah and taught them simultaneously.²⁰

The tarekat institution in its development teaches spiritual exercises by reading such as istighfar, salawat Nabi and zikir tahlil according to the terms of tarekat. After the readings has been passed through and then reading family tree and prioritized to Syaikh and praying for men of faith as final part.²¹ the influence of tarekat in the people's movement couldn't be neglected. Banten's rebellion to Dutch's ruler in 1888 shows that how very strong in the influence of tarekat on the people's struggle spiritual power.²² In several areas the influence of TQ could be still traced in the form of people's art, such as *debus* in Banten and Aceh.²³

²⁰Martin van Bruinessen, *Yellow Book, Pesantren and Tarekat of Islamic Traditions in Indonesia*, Bandung, Mizan, 1995,. 215.

²¹More brief about the readings in TQ it can be seen such as in *Fath Al-'Arifin*, Surabaya, Bungkul Indah, tt.

²²Sartono Kartodirjo, *Pesantren's Revolt of Banten in 1888*, The Huge, 1996.

²³*Debus* seems currently has undergone "degradation" of meaning and the form becomes a certain art, but its mystical spirit is still exist.

The growth and development of TQ undergo up-down, but its doctrines remain to be exist in the form of merger with other tarekat and or its fraction. The merger of TQ with TN (Tarekat Naqsyabanduiyah)²⁴ and fraction Tarekat Khalidiyah²⁵ is an evidence that TQ is tasawuf institution that is most exist in the regions of Indonesian Archipelago. The doctrines of both TN and TQ many take the line of teachership until to Prophet. TN many takes the doctrines from Ali bin Abi Thalib. As informed that the Messenger of God (Rasulullah SAW) has taught mystic techniques to the friends according to their temperament, and such that is a main reason why currently there are differences in tarekat.²⁶

The striking difference between TN and TQ also appears in saying zikir; in the TQ the zikir said loudly/ jarh and ecstatic, while in TN said

²⁴The founder is Baha' al-Din Naqsyaband (w. 1389), Martin van Bruinessen, *Tarekat Naqsyabandiyah in Indonesia*, Bandung, Mizan, 1992,. 48.

²⁵The figure is Syaikh Isma'il from Minangkabau. Other Sufism follower who has been often coupled with TN in Indonesia is Syaikh Yusuf Al-Maqassari (1626-1699) in the same period with Abdurrauf Singkel, Martin van Bruinessen, *Tarekat...*,. 35.

²⁶Martin van Bruinessen *Tarekat Naqsyabandiyah in Indonesia*, Bandung, Mizan, 1992,. 48.

sir in heart. For the TN group Abu Bakar is softer and accepted his spiritual lesson at night, while Ali is more jaunty and opened and like to challenge the unbeliever. The conviction of Naqsyabandi community to what derived by Abu Bakar at later made as a system by Baha' Al-Din Naqsyaband, although introduced with new techniques.

C. Tarekat Khalidiyah

Usually the steadiness of tarekat institution tends to deliver the tarekats to the down. Tarekat Khalidiyah (TK) is tarekat derived from TN. The figure of TK in Indonesia, Syaikh Isma'il from Minangkabau is also follower of TN, even he combines it. The challenge from the Dutch leads to this tarekat to be less developing. But TK constantly undertakes its role as a tasawuf institution that is its influence existing many areas. TKs in Java are exist in Yogyakarta, Cianjur and Banten. TK leader in Banten is Syaikh Abdallah ibn Abdul Qahhar.

Tarekat Khalidiyah and the influence of Syaikh Ismail, primarily spreading in Minangkabau. The strength of Khalidiyah in this region appears when mutually competing with Sattariyah for getting many followers. Khalidiyah gets a challenge

from religious innovators, primarily the group of "Cengking religion" led by Jalaluddin. Dealing with this "modernist" group, Khalidiyah allied with conservative Islamic community entering into "Ulakan religion"²⁷. The Cengking group claimed the doctrines of Khalidi as *bid'ah* and *syirik*. The doctrines of Khalidi, such as *zikir latha if, suluk kahlwat*), *hatm-i khwajagan and rabithah bi al-syaikh* has been supposed to be not based on the tradition of Prophet. The onset has been motorized primarily by Ahmad Khatib and his student Haji Rasul.²⁸

Conflicts between tarekat community with the religious innovator continually takes place and the remains can be perceived until now. But, separating from the modernist group's opposition, or more exactly the puritanical group, tarekat has played a significant role in a peaceful Islamizing process in Indonesia. Still many other tarekats such as *syattariyah*, combination of *Qadiriyah wa Naqsyabandiyah*, *Khalidiyah*, *Syattariyah*, *Alawiyah*, *Kubrawiyah*, *Idrisiyah* and *Tijaiyah*. The tarekats, occasionally is the development of main tarekats. They

²⁷Martin van Bruinessen *Tarekat Naqsyabandiyah in Indonesia* 103.

²⁸Martin van Bruinessen *Tarekat Naqsyabandiyah in Indonesia*.... 112.

spread mostly throughout region of Indonesian Islam.

The role of tarekat in Islam spread (da'wa) is difficultly questioned, because its facts are so strong. Islam in Indonesia is similar with tarekat and vice versa, even Sufism at later institutionalized into tarekat, including the fact strengthening the theory that Islam entered into Indonesia. In the theory firstly Islam entered into Indonesia pre-Islam is very near with India. Therefore, Indonesian Islamic pattern resembles Islam in India.²⁹ More important to study about the development of division of da'wa development carried out by tarekat institution at later. Tarekat spiritual exercise center becoming the main magnet of this institution's character, and then developed into da'wa centers and in the certain boundaries become Islamic study center (Islamic Studies) in the epoch.

²⁹There are three theories that Islam entered into Indonesia; *firstly*, dak'wah theory from India, it means that Islam come to Indonesia from Gujarat India; *secondly*, dak'wah theory Persia, it means that Islam entered into Indonesia though Persia. As known that Persia is one region occupied by cultural-strong community; and *thordly*, dak'wah theory pioneered by Arabian directly confirming that 7-th century Islam has entered into Indonesia. Alwi Shihab, *Antara Tasawuf dan Tasawuf Falsafi, Akar Tasawuf di Indonesia*, Bandung, Pustaka IMAN, 2009,. 13-19.

The tarekat spreading in Indonesia is accompanied by the distribution of clergies delegating and sometimes the clergies become khafilah at their new place that can mostly be founded at the entire areas in Indonesia.³⁰ The clergies *notabene* the Sufism succeed to attract the community from various social classes and not reluctantly following Islam they known.

"Keramah", magic, supernatural power and *barakah*, for example, are highly infatuated and attracting the community from vaipus classes primarily lower class (awwam). Whereas for the circle of Sufism themselves the methodology of such spiritual experience has been obtained through a wide variety of attempts and occurred to be once happening (*einmalig*) that can be repeated similarly although with the same means.³¹

While the concept of *insan kamil* (perfect human being) in the tasawuf has succeed to attract the local rulers. The lay community is generally poor interesting in tasawuf because of the needs for certain assistances, even savior, for changing and reducing his life.

³⁰Antony Reid, *Sejarah Modern Awal Asia Tenggara*, Jakarta, LP3ES, 2004, 20-30.

³¹Nurcholish Madjid, *Masyarakat Religijs*, Jakarta, 1997, 202-203.

While the kings passing through the concept of *insan kamil* need the infinite enforcement and legitimacy for making eternal their powers.³² Even in the certain cases, many Sufism become the employees for the king and married with their daughters.³³

The symbiosis relationship between Sufism and the public with the Sufism and rulers facilitated the Islamizing process comprehensively, such as in the distribution of Islamic values. The strength of this distributing at later also influenced the patterns of understanding and practice of Islamic community. Islam developed by religious leaders in Java (*walisongo*) for example. Such as the doctrines of "Primbon" written by Sunan Bonang containing about aqidah, syariat and tasawuf or morals. Bonang's Primbon is sufficiently representative to account for the method of da'wa approach to Javanese community.³⁴ The tarekat institutionalizing increasingly appeared after the intensification and functionalizing of the divisions in the institution has been developed. To make the tarekat

³²Anthony Reid, *Sejarah Modern Awal Asia Tenggara* 24-28.

³³Martin van Bruinessen, *Yellow Book, Pesantren and Tarekat of Islamic Traditions in Indonesia*, Bandung, Mizan, 1995,. 102.

³⁴Alwi Shihab, *Antara Tasawuf Sunni dan Tasawuf Falsafi, Akar Tasawuf di Indonesia*, Bandung, Pustaka IMAN, 2009,. 29.

institution resemble pesantren and establishing the schools , even universities, increasingly proving the strategic role of tarekat institution in the da'wa at the present time.

D. The Role of Tarekat in Da'wa

Sufism, tarekat institution and da'wa are difficultly separated each others. Islamic character that not only provides potential for the "crazy" in the spiritual process, but also the potential for spreading to the others. In the Koran it could be founded the signals of verses that can confirm Sufism,³⁵ but also signal that the doctrines of Koran must be delivered to the others (da'wa).³⁶ It is on this basis of normative pedals, the role of Sufism or tarekat institution in the da'wa is sufficiently central, like as it can be seen in the roles of the following tarekat:

1. Tarekat as the center of Islamic study

The role of tarekat institution as the center of Islamic study has been proved by the facts that is difficultly to disagreed, even its center in Middle East, especially *Haramain* ("two forbidden places"), is *kiblat* for seeking the knowledge of Sufism/

³⁵For example, QS, 51:56; QS, 75:22-23; QS, 96:8 and QS: 46:26.

³⁶For example, QS, 16:125 and QS: 62:2, and so on.

clergies. They primarily learned Koran and Hadits. They believe that the knowledge obtained in the two cities has higher value as compared with other places. Haramain is two Muslim intellectual centers and the center for meeting devout from throughout world. Those who learned at Mecca and Medina generally have cosmopolite view as compared with those who learned at other places.³⁷ Through haji religious service as well as intentionally coming to demand the knowledge as well as the both have been carried out simultaneously, many Indonesian clergies become famous. The intellectual distribution originating from this kiblat the influence appears at the centers of Islamic studies in Indonesia.³⁸

Referring to the opinion of John O. Voll, the distribution of international clergies from this Haramain is divided into several types; *firstly, little immigrants*, those who coming and residence at Haramain silently and absorbing local social life; *secondly, grant immigrants*; the special pure clergies studying Islam from various resources and authorities; *thirdly,*

wandering students. They carried the knowledge, ideas and methods and then transmitted to various parts of the world.³⁹ Those who sent to outlying places in the Islam world, in tarekat language is called *khalifah* or delegates. It is these khalifah at later established the centers of Islamic study where they live. For example is the center of Islamic knowledge at Fansur of West Aceh, where Sufi clergy Hamzah Fansuri domiciled and developed Islam.

In the local formulation the term seeking and place of knowledge is "ngelmu" (esoteric knowledge). Such places in Indonesia is fairly many primarily where the locations of religious leaders have been buried and come by *pejjarah* for getting the knowledge, supernatural power and even political legitimacy. Perhaps such tradition mostly resemble the tradition in the haji religious service that has also the objective of religious service at a time for seeking the knowledge.⁴⁰ The doctrines of Sufi clergies many can be still read until now. It proved that they not only sowed Islam via attitudes and behavior, but also

³⁷Azyumardi Azra, *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII dan XVIII*, Bandung, Mizan, 1994,. 59.

³⁸Joseph Spencer Trimingham, *The Sufi Orders in Islam*, London, Oxford University Press, 1973, 130.

³⁹Azyumardi Azra, *Jaringan Ulama ..op. cit.*,. 74.

⁴⁰Martin van Bruinessen, *Yellow Book, Pesantren and Tarekat of Islamic Traditions in Indonesia*, Bandung, Mizan, 1995,. 44-45.

writing their doctrines. Even among the works of the writings it can still be read and preserved by partly Islam community in Indonesian Archipelago.⁴¹ In the certain periods the students coming from various outlying areas come routinely. Of the students and teachers mutually exchange and share information each other and or simply hearing and regarding the religious advices of Syaikh.

2. Center of Spiritual Exercise

Tarekat as a center of spiritual exercise is the most central function. The tarekat leader manages and practices his doctrines that are useful for the improvement of mental, moral and to fine feelings. More than that, tarekat as a tasawuf institution contains some objectives in itself by a sense that it can provide the way entering into the direct knowledge about perennials. The state of spirituality (baqa') where practicum contemplates to achieve it, until self-negation (fana) are among many practices of tasawuf existing in the tarekat. Tasawuf called S.H. Nasr as "Islamic heart" (*The Earth of Islam*) has several important elements

⁴¹For example, Book *Madarij As-Su'udah, Tarjamah Lujjain a-Dani* and *Manaajib Syaikh Abdul Qadir, Safinah I-Najah*, etc., *ibid.*

absolutely: doctrines, initiation ceremony and spiritual method.⁴²

In order to clarify the discussion I quoted one example of tasawuf perspectives about God Oneness. That Islam doctrines entirely has been contained in *tawhid*. "acknowledgement of God Oneness". Tawhid is witness or testimony that "there is no god except Allah' (*la illaha illallah*). The conception can be meant that syahadah can be said :determining" God Oneness. The formulation of tawhid must be interpreted as indicated here and not familiarly, "there is no god except God, because this formulation maintains the concept of pleonasm or paradox.⁴³ The first syahadah is a negation and rejection as wholly the presence of same idea about god (ilah). Whereas the second syahadah is a "confirmation" (*al-itsbat*) by removing The real God.

The God in the view of tasawuf can't be compared with any reality. In Hadits relayed on the instructions of God (Hadits Qudsi) stated that, "Allah is exist and there is no exist anything accompanying Him, and now He is also exist as He is ever exist". *Tanzih* (triviality) of this extreme, must state

⁴²Titus Burcjhardt, *An Introduction to Sufi Doctrine*, Wellingborough, 1981, . 21.

⁴³Titus Burcjhardt, *An Introduction to Sufi Doctrine...* 69.

otherwise. However, because there is no anything that can be compared with the God because it will become other god, so any reality only is a reflection if the God's reality.

Each positive meaning that is possibly given by one to the statement of *ilah* (divinity) in the manner of *in divinis* can be replaced into, "there is no reality but reality of God", there is no power or strength except power of God" and "there is no truth except the truth of God". We can't afford to seek to understand God by bringing it to the lower level of objects. Otherwise, the objects are immediately reabsorbed into the God (*tasybih*)⁴⁴ there are many still examples such as love (*mahabbah*), spirit and theory of creation. The concept of *tawhid* in Sufism-version as described above is very effectively applied in the *da'wa* for muffling the materialism concepts, secularism and hedonism knocking down the world currently.

3. Tarekat and Development of Education (School and Pesantren)

The school intended is formal school, such as *Madrasah*/school beginning from the level of kindergarten to university. In the tarekat centers at Tawalib abd TQN

Suryaalaya Tasikmalaya.⁴⁵ The opening of "modern' schools in the circle of tarekat center its symptoms have been long taken place. Many tarekats opening formal educational institutions it has been predicted on several considerations, such as the attempt of the defense of tarekat institution to the community's need for more pragmatic education, spreading of tarekat doctrines themselves and the attempts to make eternal the tarekat institution. The symbols of the figures of tarekat leaders sometimes are made a magnet attracting religious members into the tarekat environment, although this not automatically become the tarekat followers.

⁴⁵Tarekat Qadiriyyah wa Naqsyabandiyah in Indonesia has been founded by Ahmad ibn Abd Al-Ghafar Sanbas at a time the author of the book *Fath al-'Arifin*. He has had 3 students as a time khalifah; Syaikh Tolhah in Cirebon, Syaikh Abdul Karim in Banten and Syaikh Hasbullah in Madura. The leader of TQN Suryalaya originated from Cirebon producing a new khalifah: Abdullah Mubarak (Abah Sepuh). And then Abah Sepuh has carried out repeated baiat to Syaikh Abd al-Karim Banten in Mecca and in 1905 founded Pesantren Suryalaya Tasikmalaya. The son of Mubarak, Kyai Haji Shohibulwafa Tadjul Arifin (Abah Anom) become generation continue this institution and famous until now. *Tarekat Naqsyabandiyah in Indonesia*, Bandung: Mizan, 1992, 95.

⁴⁴*Ibid*, 71

The spirit of the educational development in the tarekat environment is not new point, because the tasawuf elements, such as exercise place in the form of *zawiyah*, *surau* as well as *pesantren* become one is in the tarekat environment. The traditionally learning process has occurred since long focused on the doctrines delivered by *syaikh*. Therefore, the opening of formal educational institution at a glance simply basting the bricks that have been constructed sine long ago according to the modern educational model. However, the problem is different because many school institutions largely refer to the general curriculum established by Government. The curriculum in the tarekat remains to be steady in its typical feature as an institution for the place of spiritual building and exercise .

The tarekat educational institution and modern educational system are constantly separated although existing in one educational environment. But, separated from the problems of different system and orientation, the tarekat institution has provided a separated color at a time accepted the educational system that is relatively opened to the claims of community's change.⁴⁶ Released

⁴⁶Sri Mulyati, *The Role of Tarekat Qadiriyyah Naqsyabandiyah education with*

from the religious motif in the internal tarekat, pragmatism in the tarekat and also the religion looks to constantly exist. Borrowing the religious theory, the religion is highly valuable and right according to the pragmatic measure when the religion and or the religious institution serves the needs by giving pleasure and safety, belief, freedom and bravery. Any useful consequences for life spout from the religion.⁴⁷ Attracting assets of tarekat institution to the pragmatic realm into and oriented materially is inevitable. But the strength may not rid down and lunch self-tarekat character as institution keeping the morals of religious mankind.

4. Supplier "Political Moral Nutrient"

Whether how its history of tarekat institution many pertaining to politics. Banten's rebellion in the Dutch age, for example, it has been proved to be driven by the leaders and community of tarekat, TQN under influence of Syaikh Abdul Karim.⁴⁸ He himself has

Reference of Suryalaya Clergy, Jakarta, Kencana, 2010.

⁴⁷E.E. Evans Pritchard, *Theories of Primitive Religion*, Yogyakarta, PLP2M, 1984, 62.

⁴⁸More complete about Banten's rebellion can be seen in The Revolt of banten. Sartono Kartodirdjo, *The Peasants Revolt of Banten in 1888*, Oxford University Press, 1966, Indonesian Edition, Banten Rebellion.

been not involved in this rebellion because he has been being in Mecca. But, his students at a time his khalifah Haji Marjuki having hard character has been predicted moving this rebellion. The spirit anti-colonial and support of lower-class community become a separated power in the certain tarekat movements. The similar resistance to the Duct occupy also occurred in Sukoharjo and Lombok. A close relationship between local tarekat leader and its followers majority coming from the lower-class circle that were many induced from the ruler's policies at that time become a spirit in every political movement.

Very contrast with TQN in the areas in the past with TQN in Suryalaya in the present. TQN in Suryalaya many getting injections from the ruler, even brave patronage with formal authorities of Golkar that has currently changed become Golkar Party. The relationship of TQN and Golkar has been taken place since the established organization. This Khalifah of TQN spread throughout Java even it has expanded to Singapore and Malaysia.⁴⁹ It is this wide network likely become the attractiveness for the figures who being and would perform at the stage of national political affairs.

⁴⁹Martin van Bruinessen, *Tarekat Naqsyabandiyah in Indonesia*, Bandung: Mizan, 1992, 95.

But separated from the pragmatic pieces above, the role of tarekat in the arena of political affairs established a mutual advantageously relationship. Although it is difficult to prove, the impression of tarekat institution has caballed with political practice can lift the image of political party as a party carrying together with others on the improvement of national moral, at least getting "political nutrient" from the tarekat. And while other the tarekat party gets injections of legitimacy as an institution existing in implementing its programs, even fund aid to the tarekat institution. The similar relationship like this nearly occur and has been carried out by every tarekat institution, such as Futuhiyah in Mranggen and Darul Ulum Rejoso Jombang.⁵⁰ The tarekat community that is extraordinary in the number and existed in every area attracting the powered parties in obtaining support.

5. Central Spreading of Islam

The role of tarekat in the Islam spreading can't be neglected, if it will not said, is a core of the means of Islamic da'wa. From the tarekat institution any intellectual of its

⁵⁰Two names of place, currently become pesantren as the center of famous Islam study. As for its founder is follower of TQN and famous in Indonesian Archipelago, East Java specially.

leaders, Islam can be accepted in the circle of royal-class and grassroots. A sufi Syaikh Abdullah has been storied to be able to assimilated the king Kedah because his character that attractive and touching the king. After there was a dialogue ⁵¹and Syaikh explains about Islam, the king Kedah at later did syahadat and grouped his ministers to follow the king. The friendship and collaboration like that is of course highly gigantic in its influence on the spread of Islam until to Indonesia. What has been practiced by Syaikh in the concept of da'wa has been belong to be successful because it has met the aspects of *ta'tsir*, the *da'wa touch* so that his mad'u has been motivated to do the message delivered.⁵²

The similar thing has occurred in Java Island. Da'wa and spreading of Islamic doctrines in Java, are merely the result of foreign merchants wearing into *mubaligh*. These mubalighs got cultural and structural challenge from Javanese community who have followed Hindu since long

⁵¹T.W. Arnold, *The Preaching of Islam, Historu of Islamic dak'wah*, translated by Nawawi Rambe, Jakarta: Widjaya, 1981, 325-326.

⁵²M. Syamir Syawi, *"Ilmu Khitabah Thariqat al-ilmu al-Khitabah ma'a al-Zikri Asyhari Khutabi al-Tarihi*, Syuriah-Damsiq: Dar al-Asma', 2002, . 11.

and have ingrained. It is this challenge causing the da'wa operated very slowly. If successful, the success of da'wa is not maximal, because Islam mixed with strong local legends and traditions, primarily the circle of *abangan* Muslim and *priyayi*.⁵³ The birth of syncretism Islam as appeared its trace until now is the historical fact of da'wa journey in Java. The similar challenge has been faced by Islamic disseminator at the land Padjadjaran Prabu Munding Sari or Haji Purwa. But, the efforts of purwa has not succeed to crushed the king's heart and ultimately he escaped.

E. Closing

Generally the tarekat institution is still strong to act out itself as spiritual castle and moral improvement of mankind. But in its development, the tarekat has been seen to be active in the spreading of Islam and opened educational and exercises institutions. Even the tarekat proved itself as an institution of Islamic mass movement in dealing with any violations of humanity. The attractiveness of tarekat institution is still strong as initially,

⁵³The term "abangan" and "priyayi" in the Islamic context in Java have been proposed by an American anthropologist C. Geertz, Clifford Geertz, *The Religion of Java*, Chicago, University of Chicago Press, 1976. Primarily discussion on Parts 1 and 3.

although in the present its role takes a more organized and systematic form, so that the tarekat institution can afford to stand becoming a buffer of Islamic da'wa.

The role of tarekat institution in the da'wa is inevitably very big, even the actual tarekat is a da'wa institution when regarding its vision, mission and doctrines. The effectiveness of da'wa

through Sufi institution can afford to penetrate the community's cultural core. Many similarities even equality between Sufism and community's local traditions facilitate the occurrence of cultural acculturation, Islam and local traditions. This penetrating Islamizing is a typical feature of da'wa as played by tarekat institution.

The Sufi, religious leaders and or the tarekat management have the capacity of da'wa passing through these cultural boundaries, so that without being unconsciously that the

existing long local spirit is slowly replaced by Islamic spirit. This shift is in evolution, but giving a strength for the birth of new civilization that is more liberal and constructive. In line with the epoch development, tarekat institution increasingly shows its role not only in the internal level, but also it can afford to develop its da'wa wing through the intensification in the social and educational role. God knows best.

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